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PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—We have further accounts of quarrels and bloodshed in connection with Hindu and Mahomedan public processions, this time in Mysore. Surely it is time for Government to abandon their *laissez faire* policy, in the matter of these processions.

—Our Mails reach London as early as Sunday morning generally, and lie over till Monday. This is a strong argument for delaying their departure from Bombay, till Tuesday.

—The *Friend of India* is very anxious that the Christian missionaries of India should join with him in strongly denouncing Mr. Cowan for the slaughter of the 49 Kooka rebels. We spoke at once, as soon as we knew that the act was that of a European servant of Government, in condemnation of it. We said that the men had forfeited their lives; had deprived themselves of all claim upon the clemency of the Government; and we had in mind that the movement might possibly have assumed more formidable dimensions, if it had not been summarily suppressed; and we remembered that if Lord Canning's Government, in the early months of 1857, had put forth a stronger hand against the mutinous demonstrations then made, that possibly thousands of lives might have been saved; nevertheless, it seemed to us that, under the circumstances, it was not necessary that the Kooka prisoners should have been blown away by guns, or put to death at all; and if not necessary it was certainly a very reprehensible proceeding. Mr. Cowan had the sanction of his superior, Mr. Forsyth; it remains to be seen how far they will be justified by Parliament. We suppose that they really believed the act to be necessary, and that they were best securing the interests of the country by it.

—The last Report of the Bombay Auxiliary Bible Society appeals to the friends of this excellent Society for enlarged contributions. Only about one-third of the expenditure is met by local contributions. The Committee record their deep indebtedness to the Rev. A. Hazen for his editorial supervision of the new edition of the Marathi Bible in its progress through the Press. This work is now available. No very extensive or radical changes have been made in this edition, but we believe it will be welcomed as, on the whole, superior to any previous edition. The Sindhi version of the New Testament has been carried as far as Ephesians. The entire circulation amounted to 11,319 (Scriptures and portions). The Committee announce the adoption of new regulations concerning colportage, calculated, we trust, to promote the circulation of the vernacular Scriptures.

—The Report of the American Methodist Mission in Northern India shows the work carried on at 16 stations in the Moradabad, Bareilly, and Lucknow districts. The number of church members was last year raised from 541 to 687, and of probationers from 526 to 556. There are 31 local preachers. We have marked a number of interesting passages for transference to our columns.

—The Report of the Irish Presbyterian Mission in Guzarat and Kattiawar, shows us 7 missionaries at the five stations,—Rajkote, Gogo, Borsud, Surat, Ahmedabad,—with 133 communicants. The adults baptized last year were 8. There are 75 orphans under the care of the Mission, and 883 scholars in the vernacular schools, 331 in the English. A desire is expressed to procure the means of erecting a proper building for the Ahmedabad Mission Schools. There is a Training class for Christian agents at Ahmedabad, and the Report speaks hopefully of it.

The extract from Wesley's Sermon on the death of Whitfield, in our last issue, was confused in one part through the omission of a line, in the third paragraph. The passage should have been as follows:

"But on what consideration will he do this? 'Not for works of righteousness that we have done.' The dead cannot praise Thee 'O Lord;' nor do anything for the sake of which they should be raised to life. Whatever therefore God does, he does it merely for the sake of his well-beloved Son. He was wounded, &c."

Almost every body has heard of Miss Annie Macpherson's work among the poor boys of London. It is a noble work, and has been crowned with admirable results. Hundreds who would now probably be living in vice and degradation, and many who would not be living at all, if it had not been for her kind and wise efforts in their behalf, are now honourably earning their bread by the sweat of their brow on Canadian farms. A gentleman of our acquaintance, an officer of the Madras Army, with a great talent for photography, has sent to Bombay from Burmah a large number of photographs taken during his itinerations in Burmah, and intends to devote the proceeds in aid of Miss Macpherson's Reformatory work. The photographs are views of forest scenes, ravines, hill sides, studies of trees, &c., beautifully taken, and many will, we think, be glad to obtain them. They are at the Tract and Book Depôt. Price of the views Rs. 1½ each; stereoscopic views Rs. 1.

The Bombay Guardian.

SATURDAY, APRIL 6, 1872.

Fruit of the Spirit.—Impartiality.

The wisdom from above is without partiality. If we are taught of the Spirit we shall be impartial. The great hindrance to the cultivation of a correct and reliable faculty of judging is partiality. It is nothing but partiality that hinders men from receiving the Bible testimony concerning them and their need, that hinders, in other words, their salvation. With how much interest should we look upon a thing that wields such tremendous influence in the world. God assures us—and we scarcely should need the assurance—that as the heavens are higher than the earth, so are his ways higher than our ways and his thoughts than our thoughts; yet men universally prefer their own ways, their own thoughts. It is evident then that sin brings into the mind a tremendous bias, without the help of which it would not be able for a moment to retain its presence there. This is the more striking, the more the judgment is developed and matured in regard to matters not affected by that bias. The world by wisdom knew not God; the Grecian world, with all its philosophies, its culture, its perfection in art, remained grossly ignorant of God, and laughed to scorn the servants of Christ who came to them with the revelation of God.

This partiality must be greatly broken down before we can make anything like a fair and full surrender to Christ, and become in any genuine sense his disciple. If it cost Haman a terrible pang at every step of the way by which he was compelled to conduct Mordecai through the streets in kingly state, proclaiming in his favour a royal recognition which he had been so avidly seeking for himself, it does not cost the sinner any less overwhelming sacrifice when he is compelled by the Gospel light shining into his heart, to strip himself of all his fancied greatness and goodness, and render up the homage of his heart to the long-despised Jesus. Haman was quickly put out of the way, being elevated to the gallows which he had prepared for Mordecai; but self is not always so quickly disposed of. When Christ comes into the heart in the day of the upspringing of faith, it is like a day of nuptials, everything speaks of the glory and beauty of Christ; you search the chambers for ugly self and can find it nowhere; it is far off, walking in dry places, seeking rest and finding none. But wait a while; let the honeymoon pass, and it will be a wonder if the old inmate has not managed to creep in at the postern gate and instal himself somewhere. Then comes the tug of war.

Impartiality is a fruit of the Spirit. He shows us this grace in Christ. Jesus refused to be swayed by partiality for his mother and brethren; for Nazareth and his townsmen; for Peter, James, John, or any other of his disciples, or all of them; for the rich and the learned. Before all this, a wonderful impartiality brought him down from the companionship of angels to that of sinful men. Impartiality dictated the grand principle on which Gospel blessings are distributed, According to your faith, be it unto you; dictated the last command,

Go preach the Gospel to every creature. He showed no partiality on the cross; the offer of life was to both thieves, though one only embraced it; he prayed for his enemies.

God desireth not the death of the sinner, but his salvation; has provided salvation for all, and with the same good-will and good faith offers it to all. He expostulates with all who reject it, and says upbraidingly, Why will ye die? Ye will not come that ye might have life; I would, but ye would not; whosoever will, let him take. It is a grievous wrong to the character of God when we impute anything like partiality to God, and fancy that one man is saved because God loved him and another lost because God had no love for him. We honour and please him when we believe that he desires to save all, and that he loves every sinner in the world enough to save him, and when we assure every sinner that he has an ample basis for confidence in the love of God. No, the partiality that hinders the salvation of men is in them, not in God; they are partial to their own will, their own ways, and will not choose that good part which God sets before them.

It is a fruit of the Spirit. It belongs to the spirit of Christ which we receive when we believe on Christ. But Christians need the word of exhortation in connection with this matter. Too many sin against Christ by entertaining partialities. For instance, many are decidedly partial to their own denomination. Perhaps they really think that their church system is more in accordance with the Bible than any other. But they should consider that Christ accepts no man on the ground of his church system; the question is not how much truth is set forth in your church, but how much of it is embodied in the lives of the members. The Jewish church is a standing witness how much truth there may be in the head while the heart is dead. The other bodies of Christians with whom you have defective sympathy, have, you think, less advantages than yours; that is only an additional reason why you should seek to compensate them for it, by giving them what you can of Christ's love. On the supposition that you belong to a denomination that is really more Scriptural than any other, then you are relieved from the necessity of glorifying that denomination; God himself will bear witness to it; you can give your strength to the setting forth of the simple Gospel. The best denomination is that in which there are the fewest hindrances to the complete exposition of Gospel truth, and the largest measure of love to all true Christians. On the supposition that your denomination is *par excellence* the best of all, this does not justify you in partiality; the obligation to recognize Christians of other bodies, and to be interested in them, is upon you. When Christ comes it may perhaps appear that one body has more of Christ-like piety than others, but it is pretty certain to appear that all are in some respects or other defective; and very certain that Christ will look upon none with a sectarian feeling. We shall have then to mix with Christians of all divisions, and we shall look for our diversities and fail to find them.

A wise father sees with grief anything like partialities among his children. His children please him best when they seek to extenuate each other's faults and help each other to know and do his will. Any denominational attachment that tends to keep you unacquainted with your brethren in other bodies, to hinder them from having confidence in you, and thus prevent a reciprocity of blessings, is not according to the mind of Christ.

Some are partial to a particular method of setting forth the Gospel, and it is necessary that a minister should do nothing against their sense of propriety, should show that he is conversant with the laws of good society, should be a college man, &c., &c. Well, why may not a person have his or her preferences for these things? Granted; but what shall we think when these preferences are so amazingly strong that the clearest evidence of God's favour, the conversion of hundreds and thousands, fails to enlist sympathy in behalf of some preacher or some work thus attested. The law of Christ is the law of brotherly love; and anything in us that tends to check the flow of our sympathy towards any party or cause manifestly favoured by Christ, is as the closing of a window by which light might reach us, and stream forth again to others.

Many Christians have a very decided partiality for their own class. The law of Christ is very cunningly blended with the laws of society, and they seem to think that these are about as sacred as the first. They must not meet on equal terms or in any way identify themselves with Christians of an inferior position. Haply, to keep their conscience at ease, they will have some acquaintances in a lower grade; but mark you, these must be not of the grade next below their own,—this might compromise them somewhat,—but of the lowest grade, so that the condescension shall be manifest.

FELLOWSHIP-MEETINGS.

The Wesleyans have an institution that is known by the name of the class-meeting. They attach great importance to this, and attribute much of the success of their system to it. The objects of this institution are to promote fellowship, to give expression to their mutual love, and to maintain acquaintance with one another's spiritual state. The feature in which the meeting differs from ordinary church-meetings, is in the individualizing of the members and bringing them one by one under the power of the truth which is specially adapted to them. The preacher addresses a congregation, and the truth is put in a somewhat general form; but the leader of the class-meeting or fellowship-band (as it is sometimes called), addresses each member of the class, and seeks to supply him with that particular instruction which his case demands. If this is really a good institution, helpful to Christians, we see no reason why it should not be adopted in other denominations. It would be just a superadded means of grace, and would not, we suppose, conflict with those already in existence.

But Christians of other denominations have, to some extent, an unfavourable opinion of these meetings. The ordinary objections raised are the following:

1. The element of confession. The Protestant world has a strong feeling against confession, because of the bad use made of it in Romanism. It is enough that the Christian should confess his sins to God. Why should I turn my heart inside out for the inspection of my fellow-Christians? God in his omniscience and in his boundless sympathy, can be trusted with a multitude of things which would only be misapprehended by my fellow-Christians.

2. It is likely to lead to hypocrisy. The members will be tempted to get up experiences when they have them not. They will be tempted to tone down certain failings, put a gloss upon certain dubious things, get nice names for their faults. Others will be tempted to self-complacency, because they are able to give so much better an account of themselves than others can.

Now if the tendencies are as these statements would represent them, the class is likely to do much more harm than good. It is denied, however, that such are the tendencies.

It is denied that there is any objectionable element of confession in the class-meeting. When acquaintances come together they spend some little time in inquiries and answers touching their health. No matter how slight the indisposition, it is a legitimate subject of conversation. There is a great manifestation of solicitude with regard to this matter. Now Christians are the children of God; born from above; created anew in Christ Jesus; are led by the Spirit of God; and profess to regard as of supreme importance the kingdom of God within them and without them. Should they not, when they meet, speak to one another of the things which chiefly occupy them? Should they not affectionately ask if they have peace, the sense of Christ's love, if they are helped in the struggle of life; and where the answer is not satisfactory is it not their privilege to give a word of exhortation and of counsel? As iron sharpeneth iron, so a man sharpeneth the countenance of his friend. You may take your spiritual troubles to God, but will not God refer you to Christian brethren of greater experience than yourself, who will give you the counsel that you need, and who will themselves be benefited by the sympathy and spirit of prayer thus awakened? In fact this is a divinely appointed agency, and if we ignore it, we are likely to miss the blessing that we need. "Wherefore comfort yourselves together and edify one another, as also ye do." For a class-leader, a Christian of considerable experience is required, one well acquainted with the truth and with the art of rightly dividing it, one with sympathy and tenderness, one zealous also for the purity of the body. The members are exhorted to speak with simplicity, are notified of the danger of duplicity, are warned against the evils to which they are exposed in this exercise. As the object is to promote that which is dear to the Saviour's heart, their sanctification, his presence may be confidently reckoned upon. "They that feared the Lord, spake often one with another, and the Lord hearkened and heard." The tautology here 'hearkened and heard,' is for the purpose of showing that the Lord gave special attention to conversation expressive of filial fear and love.

We believe that when properly conducted, and entered into from a common desire to help one another on in the divine life, with prayer, 'speaking to one another in psalms and hymns and spiritual songs,' these classes are likely to be very useful. Ordinarily Christians have very little that can be called fellowship. Members of the same church remain year after year unacquainted with each other, and the social gulf that separates the rich and the poor, the genteel and the vulgar, remains unbridged. But in these classes they meet as brethren and sisters,

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without regard to distinctions of social status; and they occupy themselves about the great interests and hopes which make them one.

We are enabled to speak from experience in this matter. The writer has had the privilege of conducting one of the classes that have been formed here, for three months.

The Rev. Mr. Taylor has organized in different parts of Bombay eleven fellowship-bands. There was recently a united meeting of these bands, at which many spoke, and there seemed to be but one opinion as to the value of the institution.

All "means of grace" presuppose a connection with the Fountain of grace, the presence of the Holy Spirit. Without this, they are simply "a savour of death unto death.'

WHAT IS TRUTH?

The testimony of Christ was confirmed among you. (1 Cor. i. 6.) The apostolic testimony concerning Christ was confirmed by the outpouring of the Spirit and the gifts mentioned before.

Who shall also confirm you unto the end blameless, in the day of our Lord. (8.) That is with their concurrence. Otherwise there would be no need of the exhortations and solemn warnings contained in these epistles. Heb. iii. 6.

For Christ sent me not to baptize. (17.) He thanks God that he had baptized but few at Corinth, for some were disposed to glory in their baptism by the hand of Paul, Cephas or Apollos, as though some special virtue had been communicated. If baptism had been a means of giving life, Paul would have been glad to baptize many. He took a very different view of it.

Not with wisdom of words. They gloried in the eloquence of this and that minister, and just in the degree in which the minister achieved this success, he failed of his great end, and the cross of Christ was made of none effect.

After that. (21.) Referring to the ages during which God in his wisdom suffered the nations to see what advance toward religious truth they could make under the most favourable circumstances, as, for instance, in Greece, where art and literature and manifold culture flourished so transcendently.

The world by wisdom knew not God. (21.) One philosopher arose after another, to proclaim what he called the truth; some of these were men of great attainments and wonderful insight; but the wisest of them all had to confess that to know God a special revelation was needed, such as the world had never yet had. Yet when this revelation was made, and the Gospel was preached, they called it foolishness. Paul seemed to them the merest babbler compared to Plato or Socrates.

The foolishness of God is wiser than men. (25.) God's system they stigmatized as foolishness, though it is a revelation of matchless wisdom.

God hath chosen the foolish, the weak, the base things of this world. (27.) Why should you glory in this or that minister, as though you were indebted for your conversion to his wisdom and power? God has chosen for his ministry persons that no one else would have chosen; men whom the world would scornfully reject; in order that the success of this ministry might be attributed not to them, but to God. So doubtless it is now. It is not likely that our ministers of highest repute are those who are most useful. God uses evangelists who transgress the world's standard in many respects, and are freely criticised as foolish, weak, and vulgar.

But of him are ye. (30.) Sprung from him; born of God.

Christ who of God made unto us wisdom. Who is made to us wisdom from God. In receiving him we receive the very wisdom of God, revealed in our justification, sanctification, and redemption.

I determined not to know any thing among you save Jesus Christ, and him crucified. (2.) Paul had a great deal of information with which he might have entertained the news-loving Greeks; but he determined to put away every thing except his knowledge of Christ. And he might have told them much about Christ that would have surprised and entertained them; but he determined to make prominent the fact that Christ suffered a shameful death.

In fear. (3.) Why should any glory in me? I came deeply conscious of my weakness, and would never have had courage to preach Christ in Corinth if I had not been specially strengthened.

Which none of the princes of this world knew. (8.) 'Rulers' would be better; the word includes the priests and elders of the Jews. The great, the wise, the influential, these combined to get Jesus put to death. The wisdom of God that gave him to die as a propitiation for the sins of the world, was only apprehended by believers, here called perfect, inasmuch as they have a sincere and ruling desire for this wisdom. (Matt. xiii. 11.)

That we might know the things that are freely given us of God. (12.) The Spirit of God knows the mind of God and is competent to reveal it unto us; and he does reveal unto believers the glory of God in Christ and their own interest in that. Apart from this it would be madness in any man to talk of assurance.

The natural man receiveth not. (14.) And it is a great mistake to hope for this, and to try to induce it by accommodation of the truth, by the exhibition of our own intellectuality, &c. The word delivered in its simplicity and in its entirety, while it pleases not the natural man, commends itself to his conscience in the sight of God, makes him uneasy and unhappy, and by the blessing of God leads him to ask for that which he needs.

That he may instruct him. (16.) Men actually set up as instructors of God. If all the books written in our time to show God how much wiser the authors are than He, how much better their Gospels than his, were collected, it would make a great library.

It shall be revealed by fire. (iii. 13.) When a building takes fire, the combustible materials are consumed, the others remain; the wood, hay, and stubble shall be burned, the gold, &c., shall remain, passing uninjured through the fire. So in time of persecution, those who have been unadvisedly brought into the church will fall away. Let every man take heed how he buildeth, after what fashion he builds up his church; let him get converts that will stand fire.

He himself saved—as by fire. (15.) That is, if he passes through the fire, if he comes out of the fiery test safe and sound, giving evidence of genuine faith; he shall be saved, even though, as a minister, he may have erred in bringing into the church those whose faith was not of the right sort, and did not stand the test of persecution.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? (16.) Carrying out the same figure. Under the old dispensation there was no greater sin than the profanation of the temple; so now; if any man defile the temple, him shall God defile; a man becomes profane by treating the temple of God with irreverence, by forgetting that the Spirit of God rules these, by bringing in ungodly converts, by relying on forms and ceremonies and external worship, instead of heart purity and heart loyalty. It is a great mistake to suppose that the wood, hay, and stubble will be converted into gold and silver after they have been introduced into the edifice; to urge sinners to come to the Lord's Supper. Let them first come to Christ and get their sins washed away. But how hinder worldly converts from coming? 1st, Show them the Gospel triumphantly exhibited in your own life; let your faith be evidently that which overcometh the world; 2ndly, Set forth the fulness of the Gospel requirements and the fulness of its offers, at the very outset. 3rd, Teach the inquirers that God himself will give them attestation of his acceptance, and bid them not rest satisfied till they have this.

All are yours. (22.) An extraordinary argument to show that Christians ought not to glory in this or that man. If Christians realized the vastness of their privileges in Christ, they would not be making so much account of this or that teacher. We may rejoice in the gifts bestowed upon any servant of Christ, but these gifts are to glorify the Giver and show us *his* love in bestowing them for our edification. Paul was very much afraid of the exhibition of his own intellectuality in such a way that men should receive the Gospel on the ground of his wisdom; 'that your faith should not stand in the wisdom of men, but in the power of God.' So long as our faith is dependent on the ministry of this or that man, we have not got into our right relations with Christ.

I know nothing by myself. (4.) Literally rendered, this would be: 'I am not conscious of any thing in myself,' that is, of anything blamable. I judge not mine own self; I am not indeed conscious of offending in any thing; yet am I not hereby justified; he that judgeth me is the Lord. Human judgment, even human Christian judgment, he regards as fallible; he seems to admit the possibility of error; there is possibly some duty I have not discovered, something improvable in my conduct not yet apprehended by me. If Paul was diffident of his own self-judgment, much more did it become the Corinthian Christians to cease from judging, and from glorying in man. It would seem from this that a Christian may speak of himself as sanctified so far as he is aware, to the best of his knowledge, recognizing the possibility of error, of an incomplete measure of light. In order that his heart may condemn him not, and that he may have experience of that perfect love which casteth out fear, it is necessary that he should be fully consecrated to do the will of God and his heart be quite open to the revelation of that will in all its details. John says: We know that we are of God, and that whosoever is born of God sinneth not. Nothing could be more positive than this; he says plainly, The child of God sinneth *not*. And the reason is given: His seed remaineth in him; the word of God made effectual by the Spirit of God, abides in him and controls him. He is indeed a free agent, and may act independently; but if he does he is not guided by the Spirit of God, and only they who are guided by the Spirit of God are the sons of God. We sin when we knowingly transgress the law; no man led by the Spirit of God will do this. There are three classes of texts in the Bible; the first insists upon the sinfulness of the race, the subjection in which all naturally are to sin, and man's inability, apart from Christ, to overcome sin; texts belonging to this division are not to be applied to the new nature of the believer; the second shows us a complete provision for our deliverance from sin in Christ, apprehended and appropriated by faith; the third is intended to meet the case of those who, through inadvertence, or self-ignorance, have been overcome by temptation, and who might be tempted to despair in the belief that they had forfeited all interest in Christ by their grievous fall; let them deeply repent and come at once to the righteous Advocate. There is still another class of texts, having reference to those who crucify the Son of God afresh by wilful sin after having identified themselves with Him and his. It is impossible that these should be renewed again to repentance; they abide in hardness and indifference.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—There is a justly prevailing impression, that the American Arcot Mission has abandoned its Medical Work, that the Dispensary and Hospital at Raneepett have been closed, and the Government asked to take charge of everything belonging to them.

Early in the year, the Mission, under the pressure of a serious financial difficulty, had no alternative but to curtail its work to a large amount. Among various retrenchments it was decided "to abandon the Medical work, close the Dispensary and Hospital," &c. At my earnest solicitation, however, the Mission re-considered its action, so far as to allow the work to go on, until I could confer with the Government on the subject, and ask its intervention and aid, in order to avoid so great a calamity. Even this was granted under the understanding that no Mission funds should be used, as they could no longer be furnished. The work therefore had to be at once reduced three-fourths, and carried on with the small amount we receive from the Government. Illness prevented me from seeing His Excellency the Governor, until a few days since. I was received with the greatest kindness, with many expressions of sympathy for the Mission in its sore trial, and with assurances that, upon receiving a written statement of the circumstances, the Government would not refuse to carefully consider them. Judging by the former actions of the Government in connection with this Dispensary, I feel confident that a *part* of our heavy burden, at least, will be lifted from us, and this noble work—the result of many years of toil and great pecuniary outlay—be saved from utter annihilation. It is with the greatest pleasure that I bear my testimony to the courtesy, the kindness, and the liberality of the Madras Government. It has never refused to aid our Dispensary and Hospital. It cannot, however, take the *whole* charge of them. As all are aware, it has put all such matters out of its immediate hands, and Medical establishments are expected to be supported out of surplus "Local Funds." Thus far we have not received a particle of aid from this

source. We would, therefore, appeal also to our kind friends, to all interested in this great work. It would be *more* than sad to give it up; it would be a great calamity to this large and populous district; it would be a serious detriment to the cause of Medical Missions. We feel sure, therefore, that when our friends see how hard we are striving to keep on with this enterprise, they will do all in their power to aid us. The Mission is willing that the Rev. John Scudder, M.D., should superintend the Institution, as I am obliged, through illness, to immediately return home. All subscriptions or donations may be sent to his address, "Arcot," or to the Rev. E. C. Scudder, M.D., Secretary and Treasurer of the Mission, "Arnee".

S. D. SCUDDER, M.D.

Arcot, March 30th, 1872.

To the Editor of the "Bombay Guardian."

Dear Sir,—In my last communication I mentioned a few Tracts and Books prepared by Missionary Educationalists, enough certainly to make "A. N. C." blush at the memory of his question, "Have any of our present Missionary Educationalists composed or compiled a single book, pamphlet, or tract * * endowed with Christian truths." If he had furnished the proofs of his former charges, as he said he could, and was "ready to," I should ask him to mention an equally valuable series of works prepared by merely preaching or itinerating Missionaries.

But I desire a word more with your correspondent "○." He says "it is a much easier thing to walk into the class-room and give a lesson * * than to take one's stand in a crowded bazaar," &c. This is a point best tested by each man's experience, and "○'s" experience may differ *from mine*; but from my own experience I beg to differ from him *toto cœlo*. As before intimated, I have prosecuted the work of teaching for 25 years, but I did not intimate that I had done no preaching in the same years. As a matter of fact I have preached *every* day, and on the Sabbath two or three times. And my very positive conviction is that the teaching is harder and more exhausting than the preaching; and I believe the experience of most other teaching Missionaries fully accords with my own on this point. If I desired much leisure for literary or any other pursuits aside from my Missionary calling; if I desired an easy time, I should certainly discard teaching, and advocate preaching only. And I *know* more than one Missionary who has wearied of the hard work of teaching, and turned to advocate only preaching for this very reason. Let no man say this is uncharitable; we are bound to regard them as honest in expressing their belief that preaching, formal preaching, and that only is the best and only proper agency. You are just as much bound by the same rule of charity to believe me and all other *teaching* Missionaries, as conscientious in our conviction that by gathering good caste young Hindus under our daily teaching we can win upon them, bring the truth of God to minds and hearts we could not otherwise reach, and thus accomplish not only more preaching but much more effective preaching than is possible without our schools.

But the special fallacy of "○'s" logic is embodied in his allusion to his own experience when a scholar. "The daily reading of the Bible in the school-room had almost steeled his heart against religion." "○" is not the first man who has attributed his own wilful dislike of God's truth to that truth itself, and he should have borne in mind that hundreds and thousands in Christian lands make precisely the same plea to-day, not only against Bible reading in schools, but against going to hear preaching in the churches or anywhere else. I hardly think we can safely decide not to teach the Bible lest it create an "intense dislike" to it. In our schools in this land when first organized, we find minds utterly vacant of all knowledge of Christian truth. They are learners, constantly gaining new knowledge and imbibing new ideas, readily appreciating the kindness of faithful teachers, and becoming attached to them; with a state of mind friendly, receptive, and most likely to receive from the same teachers the divine teachings of God's word. The missionary who can deliberately forego the peculiar vantage ground we have in this department of our evangelistic work; and not only forego it for himself, but blame all his brethren who are not willing to forego it also and come into *his* views and practice, assumes a responsibility we do not covet, and a perfection of judgment we do not claim. Missionary educationalists, as far as I am informed, never argue that schools and teaching are the *only* right method, and it should be borne in mind that when itinerants or those who only preach, decry schools and their teaching brethren, and these brethren attempt to show valid reasons for holding on to their schools, we are not opposed to preaching, nor are we amenable to the charge of "going to the other extreme," as your more candid correspondent "F. C." thinks is my case. If "F. C." will point out a para. in my writing advocating "the other extreme," I'll thank him for his trouble. My position is, that we need both these agencies, that they are not antagonistic to each other, and never should be placed in antagonism—that he is at fault who condemns either. Nor do I take issue with any one who will point out practical errors in the working of either agency. If a preaching Missionary falls into harsh denunciation of the Hindu gods and Hindu customs instead of preaching Christ with a yearning love for the souls of his hearers, let him be reminded that there is a more excellent way. And if a teaching Missionary spends all his time in teaching secular branches, and "his very domestics never heard a word of religious truth from his mouth," let his mistake be pointed out to him by all means, and in the first instance privately, according to the divine rule our Lord has given us; but let not a whole class of our most devoted and hardworking Missionaries be reproached for some such error, the very existence of which some of them have never known.

W.

To the Editor of the "Bombay Guardian."

Sir,—In the *Bombay Guardian* of the 16th instant I read a letter, from one who signed himself "Civilian," on the subject of the "Nature and Duration of Future Punishment." As he held the views and quoted almost entirely from a book on that subject by the Rev. H. Constable, Prebendary of Cork, I was very much interested in his letter, as I was stationed at Cork at the time of the publication of Mr. Constable's views, and can well remember the storm which burst upon him from all the Evangelical party. I read pamphlets and articles in newspapers on both sides of the question, and enclose a copy of a pamphlet by the Rev. W. Magill, also of Cork, which I consider completely refutes Mr. Constable's opinion. When reading the letter by "Civilian," I thought it would have been answered immediately by others, but to my surprise I found that, with the exception of your leading article, no notice whatever has been taken of it. I do not know to what to attribute this silence; whether those who do not agree with the writer think that such a doctrine is not likely to spread, or whether they do not see the real danger arising from such a doctrine, I am unable to say, but as a soldier of Christ I do not think I should be doing my duty were I to stand quietly by when one of the most important truths in the Bible, next to that of justification by faith, was being torn up and rent asunder. I say one of the most important truths in the Bible, for if the view of futurity, as held by Mr. Constable, were more generally known, I am sure the unconverted would rapidly lay hold of it, and it would cause the sinner to cast off the little fear he has of God, as he might then sin with impunity; as regards the real Christian, he would think less of the all important work of Christ, and consequently less of Christ himself, as he would then believe that that which Christ saved him from amounted to a mere nothing—a few years of hell; add to which it would certainly cause the believer to be less earnest and less faithful in proclaiming the Gospel to others, and far from being a stimulant, which they declare it to be, it would prove an obstacle to zeal in the cause of Christ. I feel convinced that when I was living in a state of open sin I should have hailed this doctrine with joy. Tell the drunkard or the immoral man that hell's torments were for a few years only, and he would greet it with pleasure, and indulge to the full extent of his lusts and passions. But the awful thought of a *never ending hell* causes many a one who would otherwise sin with impunity to turn to Christ, and with the Philippian jailer cry out, "What must I do to be saved?" Is this the doctrine for Christians to hold? No doubt those who do hold it with all sincerity believe that it extols the nature of God as a loving God; but would not this argument hold just as good to the Atheist, who believes that God cannot punish any one because he is a loving God? Why do those who do hold these views proclaim them before the unconverted, who, like drowning men, are only too willing to catch at a straw to excuse themselves for indulging their lusts, unless it is that the believers of such a doctrine do not themselves see the importance of warning sinners "to flee from the wrath to come." I have never waded sufficiently deep in either the Greek or Hebrew version of the Bible to enable me to cope with "Civilian," who is probably an older and better read man than I am, but I sincerely hope that any who do feel qualified will relieve me of the sword, which I have so unwillingly taken up, and wield it in the cause of Christ. Before I close I would ask those who take an interest in this subject to refer to the following verses:—Rev. xx. 10, 12—15; Rev. xiv. 11. May we be all guided by the Spirit of God in these discussions, so that the bitter spirit of controversy may not creep in and rend the Church of Christ asunder while there are so many souls perishing around us. With all Christian love, I remain,

AN OFFICER.

Notice.

The Eighth Lecture, designed principally for Students and educated Natives, will, D. V., be delivered by Dr. Wilson in the Free General Assembly's Institution, Khetwadi, on the evening of Sunday, the 7th April, at 8 P.M. The subject of the Lecture is "The Divine Glory of Christ." Both Natives and Europeans are invited to attend.

Epitome of News.

Saturday, March 30, 1872.

—*Bombay Gazette*: "We learn from Hyderabad (Deccan) that on the last night of the Mohurrum seven men were killed in the city. Three were shot, three cut down, and one killed by an elephant. Some of these unfortunates were Seikhs."

Monday, April 1.

—The *Lucknow Witness* says that while the Mohurrum procession was going through Moradabad, one of the back streets was attacked by a mob of several hundred, who commenced robbing and burning the houses of the Hindús without distinction. Bábú Hirá Singh, second master of the Mission High School, and his brother, were both seriously injured, and it is supposed the latter will not survive. They were sitting quietly in their house when the rioters broke in, fired the building, took all the property they could find, and left both young men for dead, their father only escaping by hiding under a bridge. It is generally acknowledged that the prompt action of the Magistrate, C. Daniell, Esq., saved the city from a general outbreak, though, on the other hand, it is said that a little more "Cowanism" at the outset would have prevented much of the evil that was done.

—*Indian Statesman*: "We were present on Thursday evening at one of these Native Christian musical entertainments, familiar enough to Missionaries and Mission adherents, but probably unknown to the general public. Some subject of Scripture history is expanded into a lengthy narrative in prose and verse, large license being taken with the text to add interest to the story or meet the abilities of the composer. The recital is accompanied with a chorus and native music, the hateful tom-tom appearing in its very mildest form. The performance at the Free General Assembly's Institution on Thursday evening was conducted by Cassumbhai, late of Seroor, a convert of the American Mission, and a man of agreeable and effective address. The subject chosen was the history of Job, from which many moral lessons were dramatically inculcated,—submission to Providence, the use and abuse of wealth, patience in adversity, humility in prosperity, true friendship, and a host of others. The patriarch's wife came in for some exquisitely severe criticism, rendered all the more telling by a metrical version of the properties of a *good* wife as described in the Book of Proverbs."

—'Magnificent meteors' have been seen at Calcutta lately and at Bombay on Saturday evening.

—It is usually a matter of congratulation when some one returns to duty. The *Anglo-Catholic* has other ideas. It says: "The Rev. C. F. H. Johnston has, we are sorry to see, returned to duty at the Cathedral."

Tuesday, April 2.

—Noticing a musical entertainment on behalf of the Indo-British Institution, the *Indian States-*

man says: "We would also hint to the Committee not to expend anything on refreshments to the obliging amateurs; but if any be really needed let it consist of plenty of good tea and coffee instead of 'pegs' and beer, the necessity for which does not exist, and the expense of which can better be spent for the benefit of the children for whom the benevolence of the public is solicited. The eleemosynary position of this useful Institution cannot admit of this unnecessary drain upon its income, and it should not be allowed."

—*Bengal Times:* "By 'Kuch Bihar' does the *Englishman* mean 'Cooch Behar'? We once saw coffee spelt by an erratic transliterating genius '*Kaughphy*,' and we strongly suspect he has since become rabid and has bitten some one in the *Englishman* office. Let us hope for the best."

—A seaman of the Ship *Andamans* plunged his knife into the chief officer. He has been sentenced to four months' rigorous imprisonment. A very light punishment, we think.

Wednesday, April 3.

—*Bombay Educational Record:* "The irregularities connected with the last Matriculation have at length been thoroughly investigated. The Committee condemn the examination, but they acquit the Professors of St. Mary's Institution of any deliberate conspiracy to commit a fraud on the University. They convict them, however, of gross negligence, and they relate facts which show that the loosest notions regarding the obligations incumbent on examiners prevailed. The severest sentence is passed on the Examiner in Latin, concerning whom it is pronounced 'that a strong and worthy interest in his own students was allowed by him, unconsciously no doubt, to pass into a feeling hardly compatible with perfect impartiality.' Considering that 'perfect impartiality' in an examiner is precisely that virtue—like bravery in a soldier, or chastity in a woman,—without which all other virtues are comparatively unimportant, this must be regarded as terribly severe."

—We join with the *Times of India* in the following: "Our thanks are due to the publishers of '*The Indian Travellers' Guide*,' for the current month. The punctuality with which this publication appears greatly enhances its value. Its get-up is compact, the information it contains concerning the highways and by-ways of India is well-arranged, and, we believe, strictly accurate; and, the map which accompanies it is superior to those one is prepared to unfold from hand-books of a like nature. Finally, the cost is only eight annas."

—*Times of India* correspondence; Jaulna Mission School: "The public examination of this small but promising institution took place on the 25th instant before the leading inhabitants of Jaulna. This school was opened some six years ago by the Rev. N. Sheshadri, of the Free Church Mission, on a very small scale. He had not more than three scholars to begin with, but the institution has gradually risen to be worthy of being called a high school. The prejudice that some high caste native gentlemen have against missionary instruction is now wearing away. A number of young men from the Parsee, the Mahomedan, and the Hindu communities attend this school and receive instruction.

"The Ragged School, which was opened only last year by Mr. Sheshadri, consists of about 30 boys, some of whom are fatherless and some motherless. These were exhibited and examined by Mr. Sheshadri in Sacred History, &c. Mr. Sheshadri has in view to train these little boys in the mechanical arts, and at the same time to teach them reading and writing in their own language."

—On Friday last, about noon, in Black Town, Madras, a coolie stabbed a girl seven times with a large knife in the open street, in presence of several persons, and then inflicted a severe wound on his own person in the abdomen. Both the man and the girl were conveyed to the General Hospital, where the latter died at 3-15 o'clock the same day.

—A Punjabi writer in the *Times of India* says with regard to the Kukas: "The points I desire to make clear in the inquiry are the want of information of the Civil authorities; the absence of any organized plan of insurrection on the part of the *Kukas;* and the close connection of this raid with the proceedings in the Butcher murder case which has been allowed to drop out of sight. In short, whatever may have been the secret aims of Ram Singh, whatever bright visions (if any) of a *Kuka* commonwealth may then, or at any previous time, have entered into his head or the heads of his *Subahs*, the motive power in the Mulodh raid was the spirit of revenge for the deaths of the Butcher murderers."

—Same; Jacobabad: "Colonel Phayre left here on Wednesday. He goes on furlough for two years. Lieut-Colonel Mainwaring, Commanding Jacob's Rifles, is now officiating as Political Superintendent. Ill-health has compelled the Colonel to take furlough."

—A treat was given to the children of the Girgaum Sunday School, numbering between 30 and 40, on Monday last. They were taken in omnibuses to Fort Sion.

Thursday, April 4.

—*Bombay Gazette:* Allahabad, 3rd; Trial of the officers who violently took possession of a house occupied by a civilian: "Verdict of acquittal of both prisoners on all charges has been allowed. Seven jurors found Captain Rudd and Colonel Bushe guilty of simple trespass; but as the law requires nine for condemnation, a verdict of acquittal was recorded even on this charge. On other charges there was a unanimous verdict of not guilty. The jury expressed an opinion that the accused were not guilty of conduct unbecoming officers and gentlemen."

—A letter from Athens in the *Magdeburg Gazette* says that the Greek capital is now almost blockaded by brigands. "No one dares to go a thousand paces out of the town without an escort, and even then the undertaking is very dangerous, for the brigands are concealed behind rocks and in bushes, so that the whole of the escorts might be shot down before their hiding-places could be discovered. The chief of these brigands is a man named Spanos, who has been notorious for his daring deeds during the last thirty years; and it may be said that he holds the destinies of Greece in his hands, for no progress is possible so long as the present state of things exists."

—*Indian Statesman:* "Mr. Tudor Trevor challenges those who hold the ultra-ritualistic practices of the Rev. Mr. Gilder responsible for the failing funds of the Indo-British Institution, to the crucial test of taking the pupils as a present and educating them as they, the cavillers, may think fit, and paying for their board and lodging. The doctrine of 'soup and sermon' is here admirably, although unwittingly, enunciated. By supporting these children, we purchase the right to rig them out in surplices, impress on them the duty of confession, and generally Romanize them. Should you, the Evangelicals, undertake their support, we are ready to vote for their being educated in the tenets of the tabernacle, or even sent to that '*Ultima Thule*' of Evangelicalism 'Mr. Robertson's services at Girgaum!' Mr. Trevor ought to be sufficiently acquainted with the workings of public opinion to know that the most telling means by which the general community can express disapprobation or approval of the mode of conduct of any scheme dependent on it for support, is often by a little corresponding tightening or loosening of the purse-strings."

—The Madras census shows a total population of 20½ millions, being an increase in five years of four millions. A glaring error, either in the former or present census. Or have there been any annexations?

—*Indian Statesman;* Baroda: H. H. Mullahrao's celebration of the Holee has been observed with a vengeance. On the 29th Colonel Barr and several other European officers visited H. H. at the Palace, in commemoration of it. Surely the policy which dictated degrading usages of this sort being joined in by British officers should no longer be tolerated.

—Same: In the Rev. Frederic Denison Maurice the working man has lost an able and zealous advocate. From his brother-in-law, John Sterling, (of the *Times*) Mr. Maurice imbibed those peculiar ideas which, developed into "Christian Socialism," has amongst other results furnished the models of those co-operative societies of artisans which, undertaking work in common and sharing proceeds, remove labour beyond the grasp of the giant capitalist. Mr. Maurice, since the death of Dr. Arnold of Rugby, has been regarded as the leader and adviser of the Broad Church party of the Church of England.

Friday, April 5.

—*Overland Mail,* March 15: Mazzini died at Pisa on March 10, and a resolution of regret has been unanimously passed by the Italian Chamber.

Prince Bismarck's Bill, transferring the inspection of schools in Germany from the clergy to the State, has passed the Upper House by a larger majority than the Lower, and has received the Emperor's sanction.

Twenty-three Communist prisoners, charged with participation in the massacre of forty-seven hostages in the Rue Haxo, Paris, are being tried at Versailles.

The Erie "Ring" has been finally broken up.

Mr. E. Wells (C) has been elected member for Willingford. Mr. J. Yorke (C) for East Gloucestershire.

The Chaffers libel case has abruptly terminated by Lady Twiss declining to appear again in court. A second charge against Chaffers for libel has also been withdrawn.

Murphy, the anti-Catholic agitator, has died of injuries received from a mob at Whitehaven.

A first return of ten shillings per share to the Overend Gurney shareholders is announced; there were 100,000 shares, with 40*l.* paid.

It appears that the Roman priests have been aggressively opposed to Prince Bismarck's views of United Germany. His first object has been to defeat this influence, by substituting duly qualified State inspectors of schools in the place of the Roman Catholic clergy.

The Melbourne police are said to have forwarded a warrant to London for the apprehension of Arthur Orton on a charge of murder. Is the prisoner in Newgate the man? A charge of putting the name of "R. C. D. Tichborne" to certain cheques, and another of signing the same name to certain affidavits, constitute serious and unbailable offences.

The *Church Times* is enabled to state that the judgment in the Bennett case, which has been drafted for some time, has been submitted to and approved by all the lay judges of the Privy Council who heard the case, and report says that Sir Robert Phillimore's judgment is upheld and sanctioned. It is also informed that Archbishop Thomson and Bishop Jackson decline to coincide in this decision. Hence the delay.

The Archbishop of Canterbury has expressed a desire for the formation of a body of clergymen and laymen for the purpose of occasional conference on matters of interest to the Church in his diocese, and his wish is now being carried out. The conference will be composed of the Church dignitaries and delegates from the clergy and communicant laity of the several deaneries, in equal numbers. On Friday evening, March 8, a meeting of the laity in the borough of Faversham was held, at which four lay delegates were nominated.

Lord Northbrook, at a public meeting, said he had learned one great lesson, which he hoped to carry with him to India—the difference between Eastern and Western civilisation—and so to avoid the danger of being carried away with the idea that what may be right and politic and wise for this country must necessarily suit another.

—A letter from Rome states that the Pope recently ordered a solemn *triduum* to be celebrated in St. Peter's, by way of reparation to St. Peter and St. Paul for the doubts expressed a short time since as to their residence in Rome.

—Sir Richard Temple will make his Financial Statement to-morrow morning.

—The son of the late King Theodore has been placed at Cheltenham College.

—The incoming Mail Steamer left Aden, Wednesday at 8 P.M.

—*Bombay Gazette:* "Yesterday afternoon the annual meeting of the Indo-British Institution was held at Sonapore. The Bishop presided, and resolutions were adopted on motions by Sir Michael Westropp, General Marriott, Mr. Hope, &c. The children were presented with prizes by Lady Westropp and the Bishop, and afterwards a service, at which the visitors attended, was held in Trinity Chapel."

—Same; Aden, 28th: "The troopship Malabar has arrived here. She has the dengue fever on board, and a telegram was received from the Quartermaster General at Bombay a few days ago directing that a camp for 200 men should be pitched here, with a view to that number of sick men being landed. A similar telegram has, I believe, been sent to Suez."

—Deaths last week, 425. By Small-pox 85.

—*Madras Mail* Correspondent: "The city of Mysore has, for some days, been the scene of quarrels and bloodshed between Hindus and Mussulmans. The bad feeling thus manifested had its origin near a year ago, while cholera was raging, and arose from the Hindus insisting upon their sacrificial processions passing by the mosques of the Mussulmans: upon which the latter fell upon the

procession and made short work both of the car and its image. From that time the Hindus have been quietly nursing their wrath, and have kept it warm, so that when the Mohurrum drew near they had notices posted on the walls to the effect that all good Hindus, on pain of becoming outcastes, were to refrain from giving any countenance to the Mussulman festival, by putting on of masks, &c. This order was pretty generally observed, so that the Mohurrum was, confessedly, a failure, when compared with past celebrations.

For this the Mussulmans took their revenge by spitting upon, tearing in pieces, and trampling on an image or representation of Venkatrama of Tripaty. Not to be behind, the Hindus resolved to carry out the festivities of the *Kama Habba*—Holi festival—in front of one of the mosques. The result was the death of two men in the streets, a Hindu young man and an elderly Mussulman, and the wounding of many others, one of whom has since died, and several others are dangerously ill. These events happened at midnight on Sunday, the 24th, and the particulars of the affair are, therefore, somewhat darkly and variously given. Many women and children were beaten and wounded. Several are missing, and are being searched for in all the country round. Some were, for a time, sheltered in the house of a respectable Mussulman. Two native Christians were cared for in a mosque till they could safely leave for home. Never has there been such commotion in this place. Three parts of the respectable female inhabitants are said to have left their homes in the town for refuge in the Fort and the outlying villages. The shops have been closed for some days, and all business suspended. One of the bodies of the slain was left unburied for thirty-six hours from an apprehension of further disasters should a funeral procession pass through the street to the burial ground. Weapons and firearms were in the hands of each party ready for another affray, but Colonel Renton, Major Campbell, and one or two other gentlemen, along with a body of Silledar Horse, saw that the funeral was quietly performed. Confidence is now being gradually restored, and there is ground for hoping that nothing further will occur to cause alarm. In view of what has happened, the authorities may not unfitly ask whether it is well to allow the public observance of such festivals as have confessedly a tendency to lead to a breach of the peace and to loss of life."

Selections.

LIFE IN EARNEST.

[We would gladly transfer to our columns an article entitled "Life in Earnest," signed H. E. H. U., in the March number of the *Christian Intelligencer*, but for want of room we must content ourselves with extracts which we commend to the attention of Christian ladies in India.—*Ed. B. G.*]

"To 'do all to the glory of God': to 'adorn the doctrine of Christ our Saviour in *all things*:' to be as 'lights shining in a dark world'—'living epistles known and read of all men:' 'examples of all that is lovely and of good report,' 'full of mercy and good fruits'! Oh! my sisters, what a glorious mission is our's in this heathen land! How are we fulfilling it? Without such aims life is indeed a poor, insipid thing. I marvel not you find it full of *ennui*. You run to and fro seeking rest but finding none. In vain you fly to what are called 'innocent' amusements, they leave you sadder than before. You take refuge in imaginary histories, feeding your fancy with pictures, in which the 'lust of the flesh, the lust of the eye, and the pride of life' are set forth in glowing colours, and you grow more and more disgusted with the home-spun realities of your daily routine, for these things can never satisfy the heart that God created. 'He seeks glory, and for His glory all things were made.' Oh! that you would learn that 'to obey is best, and serve with fear the only God.' He deigns to provide for our happiness even here, and has so graciously ordered the way in which we are to walk and please Him, that in keeping His commandments there is great reward, a joy with which a stranger intermeddleth not, a peace which passeth all understanding. Day by day as we go forth to wash the saints' feet, He gives us a secret token of His love, His Holy spirit brings to our minds exceeding great and precious promises, saying to us, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye did it unto *me*.' I was hungry and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed *me*. I was sick and in prison and ye visited me.' And is such sweet benediction reserved for such *poor service?* We long for a thousand lives to spend in the joyful labour. Oh! that like the blessed ones above who 'rest not day nor night' we too might serve our King. The spirit indeed is willing but the flesh is weak. And can you be content to trifle away your lives in frivolous amusements, pleading you have no time 'for pure and undefiled religion.' Angels must weep as they look down, to see you cast away your crown and barter even now such *ineffable* delight for 'the pageant of this world, which passeth away.' Listen to the cry of a poor maniac as she stretched her bony arm through the iron bars of her prison: 'Live for the eternal world. Live for the eternal world.' Surely in her madness she was wiser than you. That warning voice rang evermore in the ears of one that heard her—from thenceforth he lived for eternity. And will you be content to continue the same round of listless frivolity, will you too not begin to live in earnest? Beware how, like Esau, you sell your birthright, lest like him in that awful hour when flesh and heart fail, and the shadows of the grave close around you, you find no place of repentance.

'Oh! to be ready—ready for that day
Who would not fling earth's choicest toys away?'

You say 'We owe a duty to society.'

Does conscience pretend you have fulfilled it, when you have danced till dawn, risked your health at a midnight picnic, spent day after day on dress or rehearsals and at last won a brilliant success on the stage of some station theatre. Does conscience whisper, 'Well done, good and faithful servant?' Does society praise your self-devotion? Oh no!' I have seen many so-called 'Queens of Society' pass away in my time. Snatched away perhaps in all the pride of their youth and beauty, but how few regarded it! Their place in the gay assembly was soon filled up. The world danced on as before. Few made pilgrimages to their graves or decked their tombs with *immortelles*. Few wept or bewailed them crying, 'Alas! my mother! or, ah! sister!' 'When the ear heard her then it blessed her, and when the eye saw her it gave witness to her:' 'She was eyes to the blind and feet was she to the lame:' 'The blessing of him that was ready to perish came upon her, and she caused the widow's heart to sing for joy:' 'She was a mother to the poor, and the cause that she knew not she searched out:' 'Her children arise and call her blessed; her husband also, and he praiseth her.' Yes! these are the sacred 'duties we owe to society.'—To '*bear one another's burdens and so fulfil the law of Christ.*' We might as well try to cure a fatal gangrene by sprinkling perfumes around the patient as pretend to *amuse* the world into *Happiness*.

It is said of the blessed ones above—'They shall see His face and His servants shall serve Him,' and herein is revealed a way by which even now we obtain a goodly foretaste of eternal felicity. Perhaps some who read this, reply, 'Lord thou knowest all things. Thou knowest that I love Thee'! but I have few gifts and little influence:

'Oh! that I might for ever sit
Like Mary at my master's feet,
Be this my happy choice.'

Here many sick and suffering ones must be content to dwell, their's is a most effectual ministry—the ministry of prayer—by their patience in tribulation they may even preach to the principalities and powers in heavenly places; for sickness and pain are mysteries to angels—though they can look down and wonder and adore the graces thus brought into exercise. But not many amongst us are condemned to this passive service by Him who said 'Feed my sheep—feed my lambs.'

'For hearts are bruised and dead,
And homes are bare and cold,
And lambs for which the Saviour bled
Are straying from the fold.'

The Lord of Glory will surely provide for each of us some offering—if we seek it diligently and ask Him day by day to show us what we have to do and give us grace to fulfil it. How has my heart died within me at the taunt of avowed infidels who have assured me that too many Christians 'only professed to believe the Gospel or they could not live as they did.' Have you ever stood on the cliffs of a stern and rock-bound coast when the tempest raged and the waves ran mountains high? Have you watched as some fair vessel was driven nearer and nearer to that fatal shore? In vain she hoists signals of distress. No human help can avail her. Your heart is ready to break as you see her inevitable destruction; you weep aloud and bewail her dreadful doom. And have you no tears for those who are making shipwreck of faith and a good conscience, will you make no effort to rescue poor perishing souls for whom Christ died? Our own children teach us better as they walk abroad; what is their one ambition? To find some tiny fern, some variegated leaf or tender flower—to take home for Mama. It may be only a white stone or coloured pebble which delights them—it is laid with eager haste at our feet. Does any one give them money? the first thought is, 'I will buy something for Mama':—or some little trinket? they will not rest till we promise to wear it. How often have I learnt a lesson from the fond devotion of my little ones, and rejoiced to know that my Heavenly Father will not despise the humblest token of our love and obedience. It is no cruel bondage to which He invites us. For His dear sake every bitter thing becomes sweet. Yes, we can exclaim, Sweet tears, sweet sorrows, sweet repentance, sweet labours, sweet weariness, sweet painfulness, sweet crosses, sweet reproaches! Here is the patience of the saints, these are their footprints through all the long ages. For His sake they laboured and have not fainted, and now 'they walk with Him in white, for they are worthy,' and so would we. For though not meet to serve the King of Heaven, He, who permitted a Magdalene to be the joyful herald of His resurrection glory, will not despise the desire of our hearts to make known His great salvation. There is a matchless efficacy in the mere announcement, 'Christ Jesus came into the world to save sinners,' and while we plead with men the merits of His death and passion, He intercedes for us before the mercy seat, and 'adds a rich perfume divinely sweet, winning acceptance at the Heavenly Throne for broken prayers and faulty songs, and this our service marr'd by sad infirmities.' This earth is but a training school in which we are prepared for our future destiny; for

'Doubtless unto us is given
A life which bears immortal fruit,
In those great ministries which suit
The higher offices of Heaven!'

Oh, glorious hope! Oh wondrous consummation! May He say of us also, 'She hath done what she could.'"

"NOT OF THE WORLD."

ADDRESS BY LORD RADSTOCK, AT FREEMASONS' HALL, IN THE WEEK OF PRAYER.

BELOVED friends in the Lord, may I ask you now to have your eye upon the living God. Oh that He himself may speak with mighty power to our hearts as it was of old, that the Gospel may come not in word only but in power, and in the Holy Ghost, and in much assurance.

I cannot say how deeply I feel the responsibility of this gathering—God's own people gathering round the living God himself, if I may so say, to get their marching orders from Him, to get directions as to their testimony for God and their walk in the world, and that, perhaps, at a time when as we have been singing "the Bridegroom draweth nigh." While we were in prayer that word came to my heart, "Ye are the light of the world,"—*the* light—"ye are *the* salt of the earth; if the salt have lost its savour wherewith shall it be salted?" And what is the savour of the Church of Christ, what is the savour of the salt? It is the Divine principle. The flesh profiteth nothing. It is the power of the Holy Ghost, the manifestation of God in us. That is the salt of the earth, the savour of the salt. Has the salt lost its savour?

I believe that what has been upon many minds, and I trust increasingly so, is this—Has not our Christianity become, as it were, merely human? It is man talking to man, praying before man, dealing with man. Where is the power of the Lord in our testimony? Do we yield our bodies a living sacrifice? Where is the power to follow really and practically in the steps of our Lord Jesus Christ? Where is the power by which we are not only not conformed to this world, but transfigured by the renewing of our minds, drinking in, as it were, of the glory and beauty of Christ? "Ye are the light of the world." I ask myself and you, do those who live around us, in our homes, in our places of business, in our intercourse with one another, do they say, "Ye are the light of the world? You show me what Christ is, the love of God, the magnificent splendour of the

things that are unseen, and then the things that are seen are *nothing* to me."

I venture to say there is not one of God's dear children here but would gladly, as it were, bury their faces in the dust before God, and own their miserable shortcomings. Having been, as we profess, baptized into the name of the Lord Jesus Christ, and made one with Him, yet alas! alas! how often we are not to be distinguished from the world around us. Are not many of us grasping at the things that are seen, living for money, spending the great bulk of our time in heaping up money? Let us look at things practically. Paul was working with his hands but it was not to get a magnificent position, or to shine before the world. He could say with all honesty, "Having food and raiment, let us therewith be content." Yes, I am sure we are ready, every one of us, to confess this before God. I think that, if any of the apostles or Jesus himself would come into London as the carpenter's son, the great bulk of the church of Christ in London would be very much puzzled to know how to act with regard to them. They would feel, as He came to many of their houses, that there was a strange inconsistency in their family life, that there was a marked difference between their life and the life of Him in whose steps they wanted to follow. No doubt the cares of this world and the riches of this world choke the word, and it becomes unfruitful, so that, instead of going out to speak to souls who are perishing, we are bent on making a few more thousands. And yet the voice of Jesus says, "Ye are not of the world, even as I am not of the world."

Do you remember upon what ground it was that the Apostle was separated from the world? "God forbid," he said, "that I should glory save in the cross of the Lord Jesus Christ, whereby the world is crucified to me, and I unto the world." We have taken our place with Jesus, by faith, on the cross. We have said, He was crucified for me, and I have been crucified with Him; and because the world has crucified my Lord, therefore on that cross I am separated from the world.

I do not desire to say anything new, but what probably the great majority of you know better than I do; what I desire is that we may know these things in power. For the kingdom of God is not in *word* but in *power*. Where is the power in prayer, in praise, and in testimony? We were listening just now to the description of some of the glories of Christ. He is my brother. I am really one with Him—really, absolutely one with Him who is the King of glory. He upholds all things by the word of his power. I am really His. He has given me his life Himself. He has chosen me out of the world. He has translated me into his kingdom. Is it true that I have got nothing to do with the world more than Christ has? That is what we are called to. As we heard a night or two ago, this is the will of God, your holiness to the Lord, your sanctification. So as this holy people, whose body is the temple of the Holy Ghost, and who are now waiting for the coming of our Master, have we not to consider to-night, before God, whether there is really any supernatural power manifested in us? Is our religion just like the world, full of good phrases and ideas? or is there in us the power of God? Have we the power to heal, to praise, and to suffer? Jesus Christ gave Himself for our sins, that He might deliver us from this present evil world. "The whole world lieth in the wicked one," but the Lord says, "I have chosen you out of the world." How sweet to do with God, "Thou shalt hide them in the secret of thy presence." God says to some young believer who is fighting a hard battle with the world, and hardest of all with the religious world, you who sneer at your excitement and your over-zeal, and want of discretion and reasonableness, "I will hide you, if you will trust in Me, in the secret of my presence." The world scoffs, or would-be religious friends sneer, and try to drag you back, but you are in His presence. Just like Stephen of old, you may look up into heaven, and can say, I see the glory of God, and I see Jesus; and your face will be like his, "as it had been the face of an angel."

Is this fancy? No: reality. It is the truth of God revealed to us by the Holy Ghost. When the Apostle wrote to the Galatians, speaking about the cross of Christ, what was he warning them of? It was the religious world who wanted to make a fair show in the flesh, who wanted to have such a religion as would go down with the state of society around them. It was the spirit of compromise. Only be circumcised and then we shall all go together. It was under those circumstances that Paul felt the cross of Christ could not be passed over. It was the dividing line that could not be obliterated. Beloved, we "are not of the world." When Jesus said this, He then said, "Father, sanctify them through Thy truth." The presence of the truth of God is the separating power. It is true that while we feel our shortcomings and failures, yet our family relations remain unaltered and unalterable. So Jesus prays, "Sanctify them through Thy truth; Thy word is truth." Oh that we may be led, by the power of the Holy Ghost, to abide in God's presence.

Beloved, fix your eyes on God only, and not on the things around you. He has given us the Holy Ghost. If you and I would only refrain from hindering the work of God by our unbelief, victory is certain. "In all these things, we are more than conquerors through Him that loved us, for I am persuaded that neither life nor death, nor things present, nor things to come, shall separate us from the love of God, which is in Christ Jesus."

You are the light of the world. The Holy Ghost, the light-giving Power, is in your body. May God grant that as the night of this world, the time when that light is to shine, the only time in all eternity when we can be a witness for Jesus in His absence and rejection—as this night is coming rapidly to an end (our Master may come, we know not when), when He comes, He may find us as those who were really, practically the light of the world, the salt of the earth. For we are going to give an account. We must all stand before the judgment-seat of Christ, to give an account of the things done in the body.

Miscellany.

—American Methodist Mission Report for 1871. Bareilly:

"At Pilibheet a Brahmin family, consisting of parents and four children, have been baptized. The head of this family was reported an inquirer last year. After a good deal of persecution he came out boldly for Christ with his whole family. He remains as a cultivator in his village. His father was for a time his most bitter opponent, but he too is now a hopeful inquirer, and an examination showed that he has been reading the Gospel carefully. A brother of the man baptized is now ready to follow. He is a *gurú* among the Pernámís, and as he has a number of *chelas* or disciples among that sect, his conversion may lead a considerable number to Christ. There is a very interesting school work kept up at Khera Bajhera, consisting of a school for boys and one for girls. The scholars in these schools study the Sacred Scriptures and any religious books we put into their hands. They sing Christian hymns with great zest, and in many things seem more like Christian than heathen children. This out-station is largely kept up by the liberality of Col. Gowan, who has erected school buildings and teachers' and helpers' houses here, at cost of some Rs. 9,000, and given an endowment for the work, yielding about Rs. 100 per month. This is a memorial offering in the place where he was preserved in a marvellous manner during the mutiny."

"The Medical Work under Miss C. Swain, M.D., continues full of interest. Access has been found to the best families in the city. In all 1,335 cases have been treated. Zenana work has been steadily kept up in connection with this work; ninety-five zenanas have been visited—some of them frequently. The medical class of sixteen girls taught by Miss Swain in the orphanage has been mentioned."

—Same; Budaon:

"Seventy converts and inquirers are reported for the year. Among them are five Mahomedans of good family, whose conversion has produced a profound impression in the district. The work in Budaon district is especially encouraging, because it is assuming a spontaneous and indigenous character. Four men from among the poor people baptized are regularly preaching the Gospel as they best know how, at their own charges. Narán Sing, the Thákur zemindar, often preaches and sometimes itinerates with the Missionary at his own expense. All these efforts, however feeble, are a hopeful, indigenous growth, having promise in them for the future. The large number of Christians baptized in this district, although chiefly poor, remain in their villages and earn an independent livelihood."

"The eminent evangelist, Rev. William Taylor, early in the year visited all the stations of the district and held important revival meetings, in which a large number of nominal Christians were converted and others greatly blessed. We need not speak in detail of these services of Mr. Taylor, further than to say that the labours of God's servant were eminently useful not only to the Native Christians as mentioned, but also to some Europeans, while the Missionaries themselves were greatly blessed and encouraged."

"At the beginning of the year we had just entered upon a new policy, so far as our work in Lucknow is concerned, in that we resolved to give more attention to the English-speaking people of the city, and to enrol such of them as wished to join us as members of our Church. For ten years we had preached to them without inviting them to join us, and, *visibly* at least, our work had been fruitless. The call for urgent, earnest work among the nominal Christians around us was certainly very pressing. Few more needy communities could be found. A work of revival began under Mr. Taylor's preaching, and as converts began to multiply, such of them as wished to unite with us in church membership were invited to do so. It was hoped that they would thus be placed under the oversight of those who would sympathize with their truest convictions, and also that they might be made useful in the great Missionary work around them. Thus far, we have not the slightest reason to doubt the wisdom of the new policy. A good work has gone steadily forward during the year, and God has put it into the hearts of not a few persons to work for the heathen around them. Some have preached successfully to the natives, some have been useful in holding prayer meetings, a score have become Sunday-school teachers, and in others the poor have found friends indeed. A work of reformation has been quietly going forward, and more than one home has grown brighter during the year. It is a sufficient indication, both of the moral state of the community, and of the genuineness of the reformation that no less than sixteen persons, formerly living in open adultery, have been married during the year, while several other parties involved in the same domestic shame, have voluntarily separated."

"What is popularly called Zenana work,—visiting the inmates of Zenanas either to teach or read to them,—has been carried on steadily during the year, but no part of our work is subject to so many fluctuations as this. The baptism of a convert, an alarm in a distant city, a proscription by a few intolerant friends, in short, almost any little stir, seems sufficient to close the doors of three-fourths of those who, if less timid, would be glad to see their wives and daughters taught. The interruptions in this work, however, never prove permanent. While one door is closed, others are opened, and in a majority of cases those shut against Christian visitors are subsequently opened again. At present there are more houses on the visting list than at any previous time. It is but just to the secluded women who are thus visited, to say, that they seldom sympathize with the proscriptive spirit which drives away their Christian teachers, and they often manifest sincere grief when compelled to part with them."

"At the beginning of the year, this station (Seetapore) was visited by Rev. W. Taylor, and although his stay was limited to only two days, yet God was with him in power, and unusual success attended the word. Thirty persons—seventeen natives, and thirteen Europeans—professed conversion, the most of whom have showed by their lives the genuineness of the work wrought in them."

—Gujarat and Kattiawar Mission of the Irish Presbyterians; Report for 1871; Gogo:

"There is a growing conviction in the minds of the inhabitants of the surrounding districts that the doctrines proclaimed by the Christian Missionary and his assistants are true, and must eventually displace the idolatry of the country. We know of one instance in which the entire population of a village have, from Christian instruction, to a very great extent abandoned their former superstitious belief in idolatry, and with the exception of one thing—a most formidable obstacle too, caste—are ready to embrace Christianity. Thus we find idolatry breaking down before Christian truth, and caste also must eventually give way before the power of the Lord."

"Since 1851 there have been 30 baptisms in Gogo, and at present there are only 10, out of the 30 persons baptized, resident at the Station. The occupations of the Christian population of Gogo are of such an unstable kind, that the permanent residence of Christians in Gogo cannot be confidently reckoned on. This matter has been a source of care and anxiety to all the Missionaries

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resident here, and to remedy it a means for rendering Christians permanent inhabitants of the district has been for a long time earnestly sought. This, we think, in the good Providence of God, has been placed in our power. A large tract of land has been obtained for the location on it of Christian families. These being engaged in farming operations become settled residents of the district, and independent members of the community. Preparations for the settlement of a few Christian families on the land rented from Government, near Kurrera, have been made, and we hope that the ensuing monsoon will see the first Christian residents at work in their new homes."

"The scriptures are taught daily by the Head-Master, and by the Missionary in charge. In the upper school this lesson is given in English, and in the lower school in the vernacular. Many of the school books used belong to the excellent series of the Christian Vernacular Education Society, which are thoroughly Christian. Some of the more advanced pupils have appeared at times to be not far from the kingdom of God; but none of them have as yet taken the decisive step of confessing Christ by seeking for baptism."

Mr. Onslow, who was formerly tutor to the Duke of Edinburgh, and who is now the rector of Sandringham, seems to have preached a simple and touching sermon in his little church, the Queen and Princess of Wales, with all the other members of the Royal circle, being present during prayers. What will strike people most who read the report of the service is the fact that before the Litany, the clergyman intimated that the "prayers of the congregation were especially besought for Albert Edward, Prince of Wales, and C. Blegg, who now lie seriously ill." The name of the dying groom was a supplement inserted by special request of the Queen, who desired that the conjunction of the two names should be made exactly as given. It is actions like this which endears the sovereign to her people. Poor Blegg, though he had more than rallied, and was indeed at one time apparently convalescent, died on Monday morning, the complication which more immediately led to his death being pneumonic congestion. In the morning, the Queen paid a visit of condolence to the bereaved mother of the lad; and in the afternoon the Princess of Wales also called upon her to express her sympathy.—*The Freeman.*

—The latest American proposition is to build a railroad on which ships can be transported across the Isthmus of Panama by rail.

TELEGRAPHIC NEWS.

London, March 29th: A colliery explosion has occurred at Atherton, in which 28 people were killed.—An Ambassador from Khiva has been despatched to St. Petersburg courting the friendship of the Czar.

Paris, 29th: The National Assembly has resolved upon an adjournment for the Easter recess from 30th instant to 22nd April. A Permanence Commission has been formed by the Assembly for the discussion of new taxes immediately after the recess.

31st: On the occasion of the closing of the National Assembly for the Easter recess, M. Thiers said that order in the interior and peace abroad are assured to France. Europe is well disposed towards us, and knows that we honestly desire peace. True revenge, he said, would be to reconstitute France. With regard to alliances, he said Europe was holding herself in reserve, and no Power wished to bind itself.—The Treaty of Commerce between France and Belgium has been denounced by the Assembly.

London, 31st: Damaging shocks of earthquake have occurred in California.—The labourers in Warwickshire have struck and formed themselves into a Union.

April 1st: Doctor Deane succeeds Sir Travers Twiss as Queen's Advocate.—Eleven Officers of the Carabineers have declared their conviction that Sir Roger Tichborne never returned from abroad.—Her Majesty's Troopship *Jumna* has arrived at Portsmouth.—The S. S. *Atlanta* has arrived from Bombay.—The Mails from Bombay, of the 11th ultimo, were delivered in London to-day.

2nd: The Queen still remains at Baden Baden in strict privacy, and Her Majesty has been visited by the Crown Prince of Germany.—Lord Lisgar has resigned the Governor-Generalship of Canada, and Lord Duffer (? Lord Dufferin) has been appointed his successor.—The Review at Brighton is considered to have been a success, notwithstanding the rainy weather. The operations were conducted on a similar system to the autumn manœuvres.—The earthquakes in California extended during two days. Many people were killed and injured. Obituary.—Professor Maurice, Generals Gambier, Emett, F. Farquharson, and Colonel W. B. Campbell.

New York, 2nd: The Republicans have carried the elections in Connecticut, thereby increasing the chances of General Grant's re-election as President.—The American Congress have rejected the Tariff brought forward by the Senate which abolished the duties on tea and coffee.

London, 3rd: Mr. Disraeli is receiving a most enthusiastic reception at Manchester. He was met on arrival by about 20,000 workmen. A procession was formed and a number of the workmen yoked themselves to his carriage and drew it from the railway station. Obituary.—General Wingfield and Mr. Peel, one of the Liberal Members for Tamworth.

Washington, 3rd: The Washington *Evening Post* says that England in the Washington Treaty should make a magnanimous apology, which a great nation might accept as a full redress. The same journal also admits that the claims for indirect damages are inadmissible, and declares that it is the interests of America to maintain a close alliance and friendship with England.

Madrid, 3rd: Some of the Municipalities in Spain are associating themselves in order to obtain a restitution of Gibraltar.

London, 4th: A monster and most enthusiastic meeting of Conservatives was held at Manchester yesterday. In a speech made last night, Mr. Disraeli defended the Throne, as being the source of all the blessings which Englishmen enjoy, and the institution around which the people will rally in the hour of danger. He further demonstrated its cheapness, and also spoke in defence of the House of Lords.—A detached flying squadron left the Cape for Bombay on the 27th February.

PASSENGERS SAILED.

Per Str. *Arabia, vid Canal, 2nd:*

For Marseilles.—Mr. and Mrs. H. W. Steel and infant, and Mr. T. Montresor.

For Genoa.—Surg. Major F. Turnbull; Surg. Major and Mrs. H. Harper; Dr. G. E. Morton; Mr. M. Macauliffe, C. S.; Lieut. Browne; Capt. and Mrs. A. R. Chapman; Major and Mrs. F. M. Birch; Capt. and Mrs. F. V. Eyre; Mrs. East; Rev. R. Angus; Miss Chamberlain; Mr. J. Earle; Mr. F. Masotti; Mrs. Meiller and child; Mr. H. Douglas Willan; Capt. and Mrs. Hare and child; Mr. G. P. Paul; Mrs. Paul and baby; Miss M. H. Perry; Mr. and Mrs. Fahrmann; Mr. and Mrs. Riehm and family; Mrs. Schauffer and 5 children; Mrs. Rock and 2 children; Mr. Guis Betti and three native servants.

For Naples.—Rev. and Mrs. E. Sargent; Lt.-Col. C. F. Browne; Master Stewart; Mr. H. E. Balfour; Mr. S. Tyabjee and servant; and Mr. J. Forster.

For Suez.—Capt. Fagan; Capt. Sampson; Mr. J. W. Holcombe; Mr. S. S. Ward; Mr. B. Feldbrum.

For Aden.—Rev. F. A. Walsh; and twelve native deck.

Per P. and O. Str. *Surat, 1st:*

For Southampton.—Capt. Erskine; Mr. H. J. Sparks; Mrs. Comt and child; Mr. and Mrs. Steel and child; Mrs. G. E. Ward and 5 children; Mr. Hogg; Miss Hogg; Miss Parbury; Mr. Maclean; Col. Stubbs; Mrs. Wyllie and child; Major and Mrs. W. G. Ward and 5 children; Dr. and Mrs. Collison; Col. Poulton; Mr. G. Coates; Mrs. Penstone; Lieut. Lydeard; Mr. W. Weir; Mr. Sutcliffe; Mrs. Macgregor; Mr. Scott (18th Hussars); Mrs. McGhee; Surgeon Hopkins; Captain Hore and child; Mrs. Ryves; Mr. Hood; Dr. and Mrs. Collison; Major and Mrs. Ward and 5 children; and Mrs. Rance and child.

For Brindisi.—Mr. R. P. Irnkier; Mr. Blunerhassett; Capt. Farquhar; Mr. M. A. Comt, B.C.S.; Col. Palm; Mr. W. H. Crowe; Mr. J. Westland; Lieut.-Col. and Mrs. G. W. Fraser; Mrs. Raine and child; Mr. and Mrs. Gloser; Mrs. Geo. G. Billings; Mr. T. L. Mullens; Mr. Howlet; Mr. F. Rolland; Mr. T. Roberts; Lieut. Cumming; Mr. and Mrs. Elder; Miss Nasmith; Col. and Mrs. Harrison; Col. Keir; Mr. Holmes; Mr. G. F. H. Hood; Col. and Mrs. Whitehill and child; Col. Nassau Lees; Mr. Samuel Harraden; and Mr. Grosse, B.C.S.; Mrs. Gillispie; Mr. R. Maddocks; Captain O'Neill; and Mr. Ezekial.

For Suez.—Mr. and Mrs. Robb Walker and 3 children; Mrs. and Miss Cameron; and the Hon. Mr. and Mrs. Dunn.

For Aden.—Mrs. R. P. Toorkey and Mr. Emerton.

For Malta.—Mr. J. E. Murphy.

Per Str. *Como, vid* Canal, *1st:*

Mr. and Mrs. Strong; Mrs. Spencer and 5 children; Mrs. Brooks and 2 children; Mrs. Corbett and child; Mrs. Little and child; and Mrs. Loughnan.

PASSENGERS ARRIVED.

Per P. & O. Str. *Mirzapore, 29th:*

From Southampton.—Major Prendergast; Mr. and Mrs. Waddington, infant, and servant; Capt. and Mrs. Trevor, infant, and servant; Col. Barrow; Miss Burrows and sister; Dr. and Mrs. Wyndowe and infant; Capt. Miller; Mr. C. Stephenson; Sub-Lieut. A. Smith; Surgeon Major Smyth; Mr. J. Hedges; Sub-Lieut. Bayley; Mr. H. A. Hamilton; Mrs. Simpson and child; Major Prior; Sub-Lieuts. Fitzgerald, Dunsmer and Lowden; Capt. Vibart; Sub-Conductors Brown and McDonald; Miss Gavin; Mrs. S. Johnstone; Mr. and Mrs. Guest and infant; Miss Petitpas; Mr. Lewis; Mr. and Mrs. Sandys; Capt. O. Chalmers; Mrs. Dennis; Mr. J. H. Walker; Mrs. Drewett and 2 infants; and Mr. C. H. Weston.

From Brindisi.—Mr. Murray; Col. Fane; Mr. and Mrs. Penny and infant; Col. Walker; Commander Napier, R.N.; Mr. J. P. Green; Mr. Palmer; and Mr. McLean.

From Suez.—Mr. O. Fielder.

Per P. & O. Str. *Delhi, 4th:*

From Southampton.—Dr. and Mrs. Emslie; Sub-Lieut. Vaughan; Sub-Lieut. Cocke-Collis; Major and Mrs. FitzGerald; Lieut. Burnett; Mrs. S. S. Brown; Mr. and Mrs. Boxwell; Mr. Hudson; Mr. Drewett; Miss Cunningham; Mrs. Wolason; Lieut. Whitmore, R. E.; Mr. Moore; Condr. Joplin; Dr. Currie; Serjt. Lymington.

From Brindisi.—Mr. Furves; Mr. Thomas; Major-General and Mrs. McDonnell; Lieut. Powell; Capt. Lemond; Capt. Markman; Maj-Genl. Taylor, C.B., C.S.I.; Major Elphinstone; Mr. J. C. Cama; Mr. and Mrs. Harris; Capt. Hearsey; and Mr. Carr.

From Suez.—Capt. Heaviside; Mrs. Wilkinson; 37 Native crew ex *Serapis.*

DOMESTIC OCCURRENCES.

MARRIAGES.

HEXTER—BURN—At Nassick, Sharanpur Mission, on the 2nd April, by the Rev. W. S. Price, Mr. Henry Hexter, Bengal Revenue Survey, to Annie Rosalie, youngest daughter of Dr. Burn.

NUTHALL—BEYTS—April 3rd, at the Cathedral, Bombay, by the Venerable Archdeacon W. Maule, Alfred J. P. Nuthall, Esq., Lieutenant H. M.'s 6th Regt. N. I., to Julia Mary Theresa, daughter of George M. D. Beyts, Senior Commander British India Steam Navigation Company.

DEATHS.

YORKE—March 23rd, at Kodikornal, Sarah Wilber, wife of W. Yorke, Esq.

BRERETON—March 24th, at Secunderabad, Ada Margaret, infant daughter of Captain Willoughby T. Brereton, aged 6 months and 3 days.

LARPENT—March 27, at Dharwar, the Baroness De Hochepied Larpent, aged 32.

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